

When we received the news of Mr. Pleasants' murder, we felt instinctively that he had died like his illustrious namesake, because of his denunciation of Slavery. Being without exchange from Virginia, we waited with deep anxiety to hear the real cause of that tragical affair. For we knew too well the Jesuitical Machiavelism of the South to expect truth through the regular channel of the Southern Press! We have gone through the same sort of usages ourselves, and, therefore, can speak knowingly.

We give in another column our authority for what we say; and do not doubt it is worse than it is represented. Will not some friend send us the Richmond Enquirer that we may see how a brave and sensitive soul has been forced to die? How is the state of the case? Mr. Pleasants is admitted on all hands, to have been a man, noble, brave and chivalric. In the day of his power, his opponents were silent as the grave, or dealt in far off side blow calumny. But Mr. P. sees Slavery existing up his once proud native state, in those fair character and enduring prosperity, the honor of his name, and the hope of his children, are identified and he dares like a man, and true patriot to speak out against the mountain curse and giant lie! Fortwith old feuds are renewed; cowardly blood hounds rage afresh; bitter, vindictive, cat-tunnious words pierce his fiery spirit to the quick; no friend now comes up to his vindication; sullen silence and distrust, or secret conivance, seize upon the mass of his quondam partisans. We would that he had had the unbending spirit to have hurled back taunt for taunt—and, resting on the consciousness of the great and indestructible right, had stood up only in his own defence! But he did not; in a moment of despair, and wounded pride, he hurries *unequally armed to the unequal combat—and Virginia's hope is gone!*

Does the public know that an "artillery sword" is as formidable as a Bowie knife; and that a sword case is the nearest of all weapons? But enough. Slavery demanded the sacrifice! and sooner or later they would have had it! Therefore it is vain now to ask why this thing was not stopped. Or not all events, why less deadly weapons were not insisted upon! Slavery! Slavery!!

Reader, have you read the funeral obsequies of this noble man? Could you contain yourself? Did you hear his address to his old and honored mother? Did you feel in your inmost soul his words to his orphan son? Then can you form some conception of the costly sacrifices which the South demands to be given up to her only God!

Alien and Sedition Law again.

Horace Greely's reporters have been expelled from the gallery of the house of representatives! What right had Greely to expose the drunkenness, vulgarity, and stolidity of the slavocracy, and its Northern bootlicks? Is not this a free country? Is it not the land of the rights of man? Is not this the home of the oppressed? A plague on all tyrants! Have we not a right to enslave whom we please?

The Photographic Reader, by S. P. Andrews and Augustus P. Boyce. Boston 1846.

We are not prepared to give a critical opinion upon the science of Photography. We know that some improvement can and ought to be introduced, spelling words more in accordance with their sounds.—At the same time we are inclined to believe that this can best be effected by leading scholars, gradually, so that the great world can either keep pace with, or not be distanced and lost in the race.—Notwithstanding, Stenography and Photography have been cultivated for some years, we have never seen a man yet, who could report a speech accurately. We think, therefore, that the science of Photography, so far at least as it proposes to shorten the time of writing, should perfect itself adequately to the loss of uniformity in language, before it goes into "Phonography"; at the same time we desire to see the thing encouraged; because fortunately the human mind can hardly be employed in any direction without ultimately or incidentally evolving some truths for the benefit of mankind.

Prayer and Slavery.

There are many men professing the Christian religion, who also profess to believe Slavery a Divine institution! Now we have lived thus long and never yet have heard a prayer offered up to God in his behalf! If it is of God, Christians pray for it! Try it; it will strengthen your faith and purify your soul.

Oh thou omnipotent and benevolent God, who hast made all men of our flesh, thou father of all nations, we do most devoutly beseech thee to defend and strengthen thy institution, American Slavery! Do thou O Lord tighten the chains of our black brethren, and cause Slavery to increase and multiply throughout the world; and whereas many nations of the earth have loved their neighbors as themselves, and have done unto others as they would that others should do unto them, and have broken every bond and have let the oppressed go free, do thou O God, turn their hearts from their evil ways and let them seize once more upon the weak and do violence, and subvert them to eternal servitude!

And O God! as thou hast commanded us not to muzzle even the poor ox that treadeth out the corn; let them labor unceasingly without reward, and let their own husbands and wives and children be sold into distant lands without crime, that thy

name may be glorified, and that unbelievers may be confounded, and forced to confess that indeed Thou art a God of justice and Mercy! Stop; stop Oh God, the escape from the prison house, by which thousands of these *unclean* men flee to foreign countries, where acting but tyrannical rulers, and compel them to enjoy the unequal blessings of our own *Free* land!

Whereas our rulers in the Alabama Legislature have emancipated a black man, because of some eminent public service, thus bringing thy holy name into shame, do Thou, O God, change their hearts, melt them into mercy, and into obedience to thy will, and cause them speedily to restore the chain to that unfortunate soul! And O God, thou searcher of all hearts, seeing that many of Thine own professed followers—when they come to lie down on the bed of death, and enter upon that hour to whence no traveler returns, where every one shall be called to account for the deeds done in the body, whether they be good or whether they be evil—emancipate their fellow men, failing in faith, and given over to hardness of heart and blindness of perception of the truth, do Thou O God, be merciful to them and the poor recipients of their deceitful philanthropy, and let the chain enter in the flesh and the iron into the soul forever!

Over Legislation.

There were four hundred and twenty acts and seven resolutions passed by the last Kentucky Legislature. Is not this too much of a good thing?

Lanuary.

We are glad that the Legislature passed an act, requiring juries to give a full history of all lunacies brought before them. We hope other States will follow the same example, as there is now a great deficiency in statistics of this sort. We suppose Miss Dix is the cause of this.

Sismond's Italian Republics.

This able work should be read by every lover of liberty. Sismond and Guizot both argue that slavery was the cause of the overthrow of the Roman Republic. The captives taken in foreign wars were reduced to slavery, first, was a debt to farm, and villa to villa, till the whole of Italy was populated by imperious and violent masters on one hand, and abject servile cultivators of the soil on the other. The mechanic arts decayed; the yeomanry and middle class—the curia—came almost extinct.—Labor everywhere became dishonorable.

Hence when in the time of the Emperors, it became necessary to fill up the legions, foreign troops were taken in pay. And at last, when the Barbarians made an irruption into Italy, there was no seeming resistance. Province after province fell before the invaders; town after town was sacked and pillaged; till the central city, the "Mistress of the World" was herself enslaved! Tiberius Claudius foresaw this event. He first admitted the freedmen into the class of voters, and soon sent the class decay, by the spread of slaves and the extinction of the middle class, (the same process which is now going on in all the slave States.) he proposed the Agrarian law as a desperate remedy to save the republic from certain ruin; "For is it a better," said he, "to have a freeman on your soil instead of a slave, who will be a soldier in time of danger, than to hold large tracts of land for the benefit of the first invader?" But the slave-owners rose upon him, and in the most audacious and calm manner murdered him! And the consequence was as Claudius had foretold.

Invasion came; the slaves welcomed any change, and the masters were neither capable of making, nor did they make any resistance. Their palaces were plundered, and they and their children in turn relapsed to slavery. Thus did nature purge herself of the slough of her violence; and such is our fate unless we return to justice and eternal truth! For nearly ten centuries after Julius Caesar, the Roman Empire suffered the purgatory of her crimes! At last, when anarchy became utterly intolerable, justice began to be done. The necessity of self-protection caused men to free their slaves, and make soldiers of them. They collected in walled towns, and the arts began to rise once more, till a common interest enabled the small republics to resist the ravages of foreign and domestic robbers.—Thus slavery destroyed Italy; and liberty and justice restored it!

Americans, look back through all history and read your destiny! "Why will ye die?"

That Show.

There be those who say that the poor African cares nothing for his freedom. It is not so. British and ignorant as he may be, he has in him a love of liberty as burning and unquenchable as the Saxon ever felt. When the Slave Boys were captured, and the negroes on board knew the fact, they gave a shout, says an officer, that might have been heard a mile. They knew they were again free, and their very hearts were concentrated in that shout.

Another Tragedy.

Nashville on the 14th inst. exhibited one of those fearful scenes which revolutions create.

Mr. Judson—known as Ned Butline of the Magazine—seduced the wife of a Mr. Porterfield and had the temerity to boast of the deed. By this means the injured husband heard of it.

Meeting Judson, he fired at him three times without effect, when Judson drew a pistol, shot, and killed him.

Judson was immediately arrested and taken before the examining magistrate; but a mob seized hold of him and bore him into the court house to hang him. At this time Porterfield's brother came up with the intention of shooting Judson. He fled to the City Hotel, the mob pursuing him, ran

up to the third story and fell as he jumped out of a window in the hope of escaping. He was stunned by the fall. Supposing him to be dying he was taken to the jail.

About 10 o'clock at night, finding that he was alive, the mob broke into the jail, took him into the street and attempted to hang him, but the rope broke or was cut, and he was again taken to the jail's cells.

Some fifteen or twenty shots were fired at Judson, but none took effect. When he was about to be hung he begged for a minute; that request being denied him he begged that some one would shoot him.—

At the latest accounts it was uncertain whether he would recover from the bruises he had received from his fall, and the injury done to him in the attempt to hang him.

Justice.

We give our readers in another column an act of the last Kentucky Legislature, entitled, "An act to amend the penal laws."

Justice is usually regarded as the highest attribute of God, without which we cannot imagine his existence. The Heavens of old regarded justice as the highest attribute of man. Aristotle won the proudest title of all the philosophers, for he was called the just. The Heavens also represented justice as the chief virtue of legislators and judges. The celebrated court of Areopagus, which was legislative and judicial, sat in the night, that it might have no respect to persons;—and the image of justice was represented as blind, weighing evidence, without respect to time, place, or the circumstances of the accused. The Scriptures bitterly denounce the unjust judge; and all men have united in severe condemnation of partial judges. Why? Because occupying posts of honor and responsibility, their injustice is more terrible, because wide spread and remediless! Legislators occupy the same place as judges, and are amenable to the same moral standard, as the judiciary.

We then ask our legislators if the law above cited is just? Every one will at once answer, *no!* How then can they hope to escape from the violated laws of conscience and the indignation of men?—A man who receives an indirect pecuniary reward for selling justice, is equally criminal with the one who receives a bribe direct for a pervert judgment, or betrays his country for gold, or takes pay for turning his hands in the blood of innocent men. The legislature was, no doubt, induced to pass this law in order to secure their tenure of slaves. But it cannot be rightly pleaded, that our injustice is necessary to maintain another. On the contrary, this eternal violation of all the laws of justice, and conscience, for the maintenance of slavery, should open the eyes of the most blind, to the impurity of a system, which tramples under foot the best feelings of the heart, the firmest conclusions of reason, and builds its Juggernaut upon the crushed in its stinks and holiest aspirations of the human soul. It was a noble saying of an old Roman statesman, that such an act was seemingly "expedient," but not expedient;—it was not fairly acknowledged; *That right was in the long run expedient.*

We hear continual cries among slaveholders, that freed blacks are incapable of taking care of themselves. As honest men, then, they are bound to open up to them every road to improvement, which does not trench upon the rights of others. But say some, it is wrong to make or deal in spiritous liquors. Well, then, the whites should be subject to the same penalties. If laws are made for the protection of the weak—

what a perversion of all things, Human and Divine, to punish the weak, merely because we have the power, instead of protecting them against power? The greatest injustice of this act, however, is in its penalties, which may deprive a man of his liberty for giving a brother man a glass of "Hard Cider!" Does slavery require such propitiating as this? And are there Divines who yet contend that it is of God?

The slave-selling emigrants—black citizens of the sister States—no slavery, for exercising a clear constitutional right, is not only infamous, but being as it is clearly contrary to that clause of the U. S. Constitution which says, "the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States," we hope will never be attempted to be executed.

We know some contend that blacks, or free negroes, are not "citizens," within the meaning of the constitution. But will any man point out any absurdity for which slaveholders will not contend? Have they not gravely contended that slavery is of God? Have they not contended that Africans were not men—and that, too, with the best blood of the South flowing in their veins? Who shall be surprised, then, that they contend that blacks are not, and cannot be citizens? But let their argument, Suppose Jews became citizens in Kentucky, and a law is passed denying Jews citizen, and subjecting them to slavery if found in our State; would not the constitution of the Union step in to save a New York Jew from a Kentucky dungeon, or a life-long slavery? Suppose the same of a Dutchman, or an Irishman, or a Yankee, or a Catholic, or a Protestant, who happened to be one citizen in a particular State, would not the National constitution fly to the rescue? Yes, so long as the humblest citizen of the humblest State in the Union, shall be compelled to fight the battles of Kentucky, so long should the national government protect him in his rights, as a natural citizen. And when this Union shall fail in this first purpose of its creation, by playing the slave of Tyrants—we say let it perish! In some of the States of this Union, blacks are as much citizens as a member of the legislature is a citizen of Kentucky. And Massachusetts would have just as much right to alter the constitution, and natural law, and more too, to imprison Messrs. Hardin and Dixon, or sell them for life, for being slaveholders, as

Kentucky has to do the same thing to men guilty of being "free and black?"

As a friend of our fellow men, even of slaveholders, we would rather that these things should not be! But as an advocate of universal liberty, we are not disturbed, because these repeated acts of outrage, and God-defying injustice, may be necessary to arouse the Christian world to the damning sin of slavery, to teach the great mass of Americans, that there is not, and cannot be any compromise between liberty and slavery—and that if they themselves would continue free, slavery must die!

Mexico.

The news from this country, is of little moment, except in one feature—that the people, tired of revolution, and counter revolution, and the wretchedness of living under a lawless tyranny, are beginning seriously to agitate the question, whether Mexico should not have a Monarch.

And thus will it be ever with a people who allow themselves, from any cause, to become enslaved. We need not think from our superior intelligence, that we shall escape, if corruption grip us with enduring force. We should be laid as low as the poor Mexicans, and plead as loudly as they, for a Monarch or Despot to save us from ourselves.

It is curious to hear the arguments of this fallen nation in defence of regal government. Republics, say they, are unsafe; revolutionary in their very nature; breeders of war and intestine commotions; and when any one in reply points to the U. States, they sincerely answer—look at her slavery—her seizure of Texas, and the tyranny of her slave rulers!—Let us not wrap ourselves up in the fond belief, because our institutions are free, we must continue so. Freedom demands a more loyal fealty. Her worshippers must be honest and pure, as well as intelligent, or else free institutions—means only of their defence—will prove the mildest instruments of cruelty and oppression.

Congress.

The House has been busy with the Lake and Harbor bill, and Senate is still debating the Oregon question.

Senators Evans, Michison of Mo., and Johnson of Md., made able speeches. The latter gave rise to some spirited conversations which will be found in another page.

There was a flame up in this grave body in consequence of an article in the Washington Times, a paper edited by one Robinson, formerly of Cincinnati, one of those dirty hirelings who are never thought of, or used, except when party runs into excess. He should never have been noticed; but Democratic Senators thought otherwise, and the Whigs united with them in appointing a committee to inquire into the matter. The article of the Times reads as follows:

"A deliberate crime has been played, through the secret intrigues of a certain party, a plot of understanding was hit between a few anti-Oregon Democrats, and the Whig portion of the Senate, with some Western members, for an exchange of votes, to enable the Democrats to compromise with Great Britain, by defeating the Oregon bill, as it came to the Senate, and substituting a conditional one, in which the responsibility of giving notice was to be on the part of the President, but with the discretionary power, leaving him, a free choice of either rejecting or accepting the bill, and the settlement of the dispute by a compromise."

"All these facts were to force the Administration into compromise, and these plots to abandon our native soil—these bargains to disgrace the American name, and of their substance fill the news of the nation. The whole of speaking, and acting towards them in this way of his conduct with them would require."

"One of the natural and pernicious consequences of arbitrary power is, that it begets a feeling in its possessor towards his subjects such as could only properly exist if he and they belonged to different species. In Europe, during the middle ages, the serfs were regarded by their lords as beings of an inferior order. The Russian nobles entertain the same feeling towards his bondmen, though their skin is of the same color with his own. It is no difference in the skin, as we sometimes imagine, nor in the shape of the features, which produces in us this feeling of fancied superiority of nature, but in the feeling rising in the minds of those who have seen the black man in bondage;—we would not charge our duties to our servants, we must contrive and change their feeling, if we wish to set right rightly we must either teach the negro as a free man, or we must not set upon a fact announced in the Holy Scriptures, that 'God has made of one blood all nations of men, and all the face of the earth'; and that we are all sprung from Adam our common ancestor. We should observe that they possess all the feelings which prove a common nature, and that the susceptibility of the hatred and love, joy and sorrow, pleasure and pain, the same capacities of memory and judgment, reason and conscience.—Still more are we to improve upon such a doctrine, the fact that they are our brethren, whom we recognize as the same gracious God whom we esteem it a privilege to call our Father, acknowledges them equal with ourselves as his children, and exhorts us to love them as ourselves. We should remember that he who has redeemed us by his precious blood, he gives us as a part of his purchased inheritance, and that they are our brethren, in full covenant with ourselves, the same in the crown and the harp, and the manors which God has promised to his redeemed people. 'Ye are all the children of God by faith in Christ Jesus. There is neither Jew nor Greek, neither bond nor free—for ye are all one in Christ Jesus.'"

"We speak it not in anger, nor in reproach, but the fact must stand confessed, that the churches, South, have sought to regularize the action, as well as the belief, of their members on the subject of slavery. There has been a sort of tacit understanding, that Pastors should follow this good example, as the best way of getting rid of the delicate question."

The good people who have had control of this matter, do not remember, that progression is an immutable law of christianity. The Bible compares truth to a flowing fountain; if her waters flow not out steadily, and freely, they must sicken into a muddy impurity. There is, indeed, no such thing, as conformity in the church, upon the wrong side of humanity, and they who attempt to bring it about, find that men must be starved and dwarfed, ere they will submit to it. Despots, it is true, have wrought out this conformity, for a season. They have, in their day, established custom houses where free opinion was gagged, and everything weighed to order. But even in monarchies, these custom houses have been razed to the ground, and men and women allowed free speech in whatever concerned them. What folly, then, in a Free Republic, to try to force peoples' minds into one measure, and to say, that there is no truth, or virtue, when any one ventures to go beyond that! What mockery, and I woe to those, to mar the progressive power of christianity, by an attempt to freeze its professors together in a cold and false system of philosophy, at war with the better impulses of the heart, and the diviner teachings of the Gospel!

The people of this country from habit, and education, and the influence of their institutions, love a spirit of inquiry. There is no land on the face of this broad earth, where there is so much disputing and arguing about religion, and the Bible. What gathers a crowd together so quickly as a controversy on religious subjects? Upon what topic do people read and reason more? They may be deaf, and blind, and ignorant; they may grow so hot as to meet, and part in enmity; but they are free to speak their feelings, and make battle like men who knew it. Who, then, shall dream in their folly of dwarfing the religious spirit of this country to any human standard; and more especially of degrading it by forcing it to defend human slavery? Who imagine that canons, or convocations or presbyteries, or general assemblies, can crowd out of the heart all its better instincts, or cram into the free conscience of christian men, some iron decree by which man shall not be acknowledge guilty as the brother of man, and God as the common Father of all? Tell us not of any religion which fears to speak the truth lest it may offend the populace, or which denies the truth

board in a fit of desperation, and others perishing for the want of exercise and air. The stretch of the crowded hold was almost suffocating; and when the Pious arrived at Monterey, many of the slaves were so emaciated that their skin heavily cleaved to their bones. A letter from one of the Methodist Missionaries gives a horrid account of the sufferings of the slaves, and says it is utterly impossible for language to convey an appropriate idea of the horror of their situation—he living and the dying were huddled together with less care than is heaped upon the brute creation—the thermometer at 109 to 120 in the hold. Most of the slaves were in a state of nudity, and many had worn their skins through, producing putrid ulcers, which fell swarms of the. Think Slaveholder, think men of the South, that Slavery has been planted among us by a barbarian as hellish as this, and say as having souls to save, and a day of reckoning with your God—the Father alike of the abused Negro and of you—whether there can be any good in an institution planted thus amid blood and crime!

Europe. There have been several days' later dates received from Havre, London and Liverpool; but they contain very little news of moment. The debate on Sir R. Peel's new measures had commenced in Parliament. The opinion prevails that the Premier will be supported. If so, Parliament will not be dissolved.

Nobly Done. The people of New Hampshire have made the Texas plotters bite the dust!—In the spirit of their fathers, the men of the Granite State have given the jingo power which had so long crawled before the slavocracy and like whipped spaniels, done their dirty work. Honor to New Hampshire for striking down to the root of this old oppression, and preparing once again to fight for freedom, and not with cautious ghosts and shadows. Let her stand up proudly by the side of Massachusetts, faithful to New England and to the country, in the cause of Liberty.

The battle fought at the late election was one of the most important that any conflict for years past has witnessed. It was not for party. Whigs, Liberty men and Democrats, yoked themselves together, like strong hearted men, to hew down a selfish and corrupt clique, who had for years, bartered away the sovereignty of the State for self and place, or worse still, for the basest of slavery purposes. And their blows fell with a triumphant success! They dashed to the earth in shame and defeat the accursed traitors who had betrayed their own and their country's good.

With joy unspeakable we echo back the triumphant shout which comes to us from the far East, New Hampshire erect! The Granite State triumphant! All hail to her freedom!

The Christian Spirit. Quietly, but firmly, the christian spirit of Kentucky, as being itself above the power of prejudice, passion, and the fear of popular vengeance, and speaking out for freedom—for christian freedom—with an eloquence and manliness worthy its divine founder.

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when that populace, bleared with passion and prejudice, threatens those who hold it. Think not to us of the church being the summary of the Most High, when it glosses over huge evil, and goat wrong, or stands up as their defender, because fashion, and power, and wealth, has practiced them. Not when religion is prostituted—when the church is thus converted into an instrument of tyranny—he is the christian, who in gallant bravery, and open contempt, denounces this corruption, labors to tear off the outward veil by which it is hid, and to root out from within it every cause which shall make it as the whited sepulchre—without, fair; within, full of rottenness and decay.

There is no use in attempting any disguise on the whole subject; and this ministers and christians will find out to their cost. Men judge of the gospel by the character of those who preach and profess it, and who her right or wrong in this, receive or reject it often, as these preachers and professors are true to it. When, therefore, they are seen to conceal the truth—to put it one side by cunning eloquence or falsehood, that they may gain power, or popularity, or fill their pockets with gold—infidelity—infidelity—a wild and reckless disregard of things pertaining to the future—will seize hold of the public mind and fill it with the fiercest passions, and most lawless spirit. In meritment, Henry the Eighth named one of his revelling companions, his vicar of hell. Without monarch or despot, the preacher of the gospel who cloaks himself in heaven's garments to do the basest of earth's deeds, may be fitting himself for a darker and drearer post.

For what, may we ask, did our Savior die ignominiously and on the cross? It was to redeem the world from sin; to lift a fallen race up to the stature of a Christian manhood, to make man's happiness and progress rest on the two great truths of love to God and love to his neighbor. And shall they, his teachers, who lip forth his words in lioned accents, yet deny his spirit, who profess to declare his doctrines, yet flagitiously set them aside, who affect to point out the way, the truth, and the life, yet vily misrepresent, confuse and darken—shall they escape the penalty of this iniquity? There are crimes at the bare mention of which we shudder; but this hour, we would rather be guilty of the blackest of them, than stand up before the face of our God, with such monstrous sins upon our head.

But we have said that the christian spirit of Kentucky was fast breaking through the bondage of fear, and every other bondage, and we rejoice to add, that the proofs of this, are multiplying in every direction. Some of our ablest and most eloquent divines are embracing every fit occasion to declare the sentiments of the Bible on the great subject of human Slavery. The last Kentucky Tribune (of Danville) contains the first part of a sermon preached in the Presbyterian church in that place by John C. Young, D. D., and published by the members of the church. It is worthy the cause, and shows a spirit kindred with the loftiest teachings of the Gospel. Honor to the minister who speaks thus to Slaveholders, and honor to church members who so nobly spread his gospel advice before them! We copy from the Tribune what follows:

"It is the duty of every master to form the habit of feeling that his servants are partners of the same flesh and blood, and brethren of the same great family in him, and the help of speaking, and acting towards them in this way of his conduct with them would require."

"One of the natural and pernicious consequences of arbitrary power is, that it begets a feeling in its possessor towards his subjects such as could only properly exist if he and they belonged to different species. In Europe, during the middle ages, the serfs were regarded by their lords as beings of an inferior order. The Russian nobles entertain the same feeling towards his bondmen, though their skin is of the same color with his own. It is no difference in the skin, as we sometimes imagine, nor in the shape of the features, which produces in us this feeling of fancied superiority of nature, but in the feeling rising in the minds of those who have seen the black man in bondage;—we would not charge our duties to our servants, we must contrive and change their feeling, if we wish to set right rightly we must either teach the negro as a free man, or we must not set upon a fact announced in the Holy Scriptures, that 'God has made of one blood all nations of men, and all the face of the earth'; and that we are all sprung from Adam our common ancestor. We should observe that they possess all the feelings which prove a common nature, and that the susceptibility of the hatred and love, joy and sorrow, pleasure and pain, the same capacities of memory and judgment, reason and conscience.—Still more are we to improve upon such a doctrine, the fact that they are our brethren, whom we recognize as the same gracious God whom we esteem it a privilege to call our Father, acknowledges them equal with ourselves as his children, and exhorts us to love them as ourselves. We should remember that he who has redeemed us by his precious blood, he gives us as a part of his purchased inheritance, and that they are our brethren, in full covenant with ourselves, the same in the crown and the harp, and the manors which God has promised to his redeemed people. 'Ye are all the children of God by faith in Christ Jesus. There is neither Jew nor Greek, neither bond nor free—for ye are all one in Christ Jesus.'"

"We speak it not in anger, nor in reproach, but the fact must stand confessed, that the churches, South, have sought to regularize the action, as well as the belief, of their members on the subject of slavery. There has been a sort of tacit understanding, that Pastors should follow this good example, as the best way of getting rid of the delicate question."

The good people who have had control of this matter, do not remember, that progression is an immutable law of christianity. The Bible compares truth to a flowing fountain; if her waters flow not out steadily, and freely, they must sicken into a muddy impurity. There is, indeed, no such thing, as conformity in the church, upon the wrong side of humanity, and they who attempt to bring it about, find that men must be starved and dwarfed, ere they will submit to it. Despots, it is true, have wrought out this conformity, for a season. They have, in their day, established custom houses where free opinion was gagged, and everything weighed to order. But even in monarchies, these custom houses have been razed to the ground, and men and women allowed free speech in whatever concerned them. What folly, then, in a Free Republic, to try to force peoples' minds into one measure, and to say, that there is no truth, or virtue, when any one ventures to go beyond that! What mockery, and I woe to those, to mar the progressive power of christianity, by an attempt to freeze its professors together in a cold and false system of philosophy, at war with the better impulses of the heart, and the diviner teachings of the Gospel!

The people of this country from habit, and education, and the influence of their institutions, love a spirit of inquiry. There is no land on the face of this broad earth, where there is so much disputing and arguing about religion, and the Bible. What gathers a crowd together so quickly as a controversy on religious subjects? Upon what topic do people read and reason more? They may be deaf, and blind, and ignorant; they may grow so hot as to meet, and part in enmity; but they are free to speak their feelings, and make battle like men who knew it. Who, then, shall dream in their folly of dwarfing the religious spirit of this country to any human standard; and more especially of degrading it by forcing it to defend human slavery? Who imagine that canons, or convocations or presbyteries, or general assemblies, can crowd out of the heart all its better instincts, or cram into the free conscience of christian men, some iron decree by which man shall not be acknowledge guilty as the brother of man, and God as the common Father of all? Tell us not of any religion which fears to speak the truth lest it may offend the populace, or which denies the truth

board in a fit of desperation, and others perishing for the want of exercise and air. The stretch of the crowded hold was almost suffocating; and when the Pious arrived at Monterey, many of the slaves were so emaciated that their skin heavily cleaved to their bones. A letter from one of the Methodist Missionaries gives a horrid account of the sufferings of the slaves, and says it is utterly impossible for language to convey an appropriate idea of the horror of their situation—he living and the dying were huddled together with less care than is heaped upon the brute creation—the thermometer at 109 to 120 in the hold. Most of the slaves were in a state of nudity, and many had worn their skins through, producing putrid ulcers, which fell swarms of the. Think Slaveholder, think men of the South, that Slavery has been planted among us by a barbarian as hellish as this, and say as having souls to save, and a day of reckoning with your God—the Father alike of the abused Negro and of you—whether there can be any good in an institution planted thus amid blood and crime!

Europe. There have been several days' later dates received from Havre, London and Liverpool; but they contain very little news of moment. The debate on Sir R. Peel's new measures had commenced in Parliament. The opinion prevails that the Premier will be supported. If so, Parliament will not be dissolved.

Nobly Done. The people of New Hampshire have made the Texas plotters bite the dust!—In the spirit of their fathers, the men of the Granite State have given the jingo power which had so long crawled before the slavocracy and like whipped spaniels, done their dirty work. Honor to New Hampshire for striking down to

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